

The Unknown Freud

Talk given by Robert L. Lippman to the Humanist Society of Metro Louisville on May 4, 2017.

This evening I am going to present a picture of Sigmund Freud --one radically different from the various portrayals of the father of psychoanalysis you may have read or heard.

In his 1958 essay, "Psychoanalysis--Science or Party Line?," Erich Fromm asserts:

unconsciously [Sigmund Freud] ... wanted to be ... one of the great cultural-ethical leaders of the twentieth century. He wanted to conquer the world ... and to lead man to the only--and very limited--salvation he was capable of: the conquest of passion by intellect. To Freud, this--not any religion or any political solution like socialism--was the only valid answer to the problem of man. [In Fromm, E. (1963). The Dogma of Christ; New York: Holt, Rhinehart and Winston]

Freud, however, eludes Fromm. The following paraphrase conveys my radically different reading of Freud:

consciously [not unconsciously].Freud] wanted to conquer the world and to lead man to the only--and very limited--salvation he was capable of: the conquest of passion by intellect. To Freud, this was the only valid answer to the Jewish problem.

In other words, Freud, like the founder of modern Zionism Theodor Herzl, was bent on delivering his people from anti-Semitism—but unlike Herzl, Freud did not broadcast his messianic ambition. Whereas Herzl's Promised Land was a sovereign Jewish State [realized: Israel], Freud's Promised Land was an enlightened secular world grounded in reason, a brotherly world in which the seed of Abraham can move freely over frontiers.

In his 1927 attack on religion, *The Future of an Illusion*,

FREUD will secretly ALLUDE TO HIS PROMISED LAND :

. . . New generations, who have been brought up in kindness and taught to have a high opinion of reason, and who have experienced the benefits of civilization at an early age . . . will feel it a possession of their very own and be ready for its sake to make the sacrifices as regards work and instinctual satisfaction that are necessary for its

preservation. They will be able to do [this] without coercion from their leaders—

As honest smallholders on this earth they will know how to cultivate their plot in such a way that it supports them. By withdrawing their expectations from the other world and concentrating all their liberated energies into their life on earth, they will probably succeed in achieving a state of things in which life will become tolerable for everyone and civilization no longer oppressive to anyone. Then, with one of our fellow-unbelievers [Heinrich Heine], they will be able to say without regret: “We leave Heaven to the angels and the sparrows.”

BUT WE ARE GETTING AHEAD OF OURSELVES. First , some biographical background (as given in the video).Freud was born Sigismund Schlomo (or Solomon) on May 6, 1856, in the small Catholic town of Freiberg in Moravia (now Pribor, in the Czech Republic), where only two percent were Jews. His father, Jakob(B. DECEMBER 18, 1815) , a struggling textile merchant was almost 40 and his mother, Amalia, (b. August 18, 1835) was 20, half his age. It was Jakob’s 3rd marriage. In the family Bible, Jakob recorded in both Hebrew and German

Freud's birth ("The first day of the month of Iyar[eeyah] ')and also his circumcision, "He entered the Jewish community on the eight day of the month of Iyar").

Because Freud was born in a caul, a Czech peasant woman had prophesied to Amalia that "with her first-born child she had brought a great man into the world" (Freud, 1900, 192). Accordingly, she called him her "goldener Sigi." .

When Sigi was 23 months old his baby brother Julius died at either 6 or 8 months of age. Six more siblings followed: Freud will say that he and his siblings "were like a book, the five girls, the pages, the two boys, the covers."

After baby Julius died (April 15m 1858) Freud's devout Czech nanny in all but name became Sigi's mother, as 22 year-old Amalie, then pregnant, was suffering from a double grief-- just four weeks earlier she had lost her younger brother, who was also named Julius, ; [also mention pregnant with ANNa , b. Dec 31, 1858), six months after Julius's death] At any rate, his faithful nanny, QUOTE "an ugly, elderly but clever woman who told me a great deal about God and hell" (Bonaparte et al, 1954, 219) took little Sigi regularly to Mass at Mariae Geburt, or the Church of The Nativity of Our Lady; after Mass he

"preached" to Amalia and Jakob, "all about how God conducted His affairs."

Overly burdened, and struggling to make a living 42-year-old Jakob, in all likelihood, did not give much thought to Sigi's church-going, even though Jakob had named him Schlomo after his deceased father, a pious Chasid. (When Sigi was 2¹/₂ years old, his Catholic mother was dismissed for stealing from the household. Sigi's grown half-brother, Philipp, from Jakob's first marriage, reported her to the police; she was imprisoned for ten months for stealing household treasures that included Freud's toys.)

At the Passover Seder Jakob recited by heart and in Hebrew the Haggadah, the basic text for conducting the Seder,. And When Freud was 7, Jakob began instructing him in The Torah with the family bible-- the Illustrated German-Hebrew Philippson Bible- whose frontispiece was a lithograph depicting Moses with his supernatural radiance shooting upward from both sides of his forehead-- the awful divine power transferred to him from Yahweh on Mt. Sinai. [cf. "no man shall see my face and live"...). Twenty-eight years later, on the occasion of Freud's 35th birthday, May 6, 1891, Jakob presented Freud

with a re-bound volume of the family Bible, "as a reminder of love from your father who loves you with everlasting love."
(towards close of dedication penned in Hebrew).

When Freud was about age "ten or twelve," he and Jakob were taking their customary Sunday stroll around the Prater, a popular amusement park, when Jakob decided to tell "a story to show me how much better things were now than they had been in his days":

-- One Saturday [Shabbos] when I was a young man, a Christian came up to me as I was walking and with a single blow he knocked my new fur cap from my head into the mud and shouted, "Jew! get off the sidewalk!"

-- And [, Papa,] what did you do?

-- I went into the roadway and picked up my cap.

. . . This struck me as unheroic conduct on the part of the big, strong man who was holding the little boy by the hand. I contrasted this situation with another which fitted my feelings better: the scene in which Hannibal's father . . .

made his boy swear before the household altar to take vengeance on the Romans, Ever since that time Hannibal had had a place in my phantasies. (Freud, 1900,197)

In school, Freud was a top student and a favorite of Samuel Hammerschlag. his beloved Hebrew and Scriptures instructor at the Sperlgynasium-- religious instruction was then required in Austria. (Freud will name his daughter Anna after Hammerschlag's daughter). An avid reader, he especially enjoyed the classics; as a schoolboy he read for pleasure, Virgil's The Aeneid in Latin, and from which he will appropriate the motto for his masterpiece The Interpretation of Dreams (1900)_ , "If I can not bend the heavens, I'll move hell." [signifying one way or another,that repressions will break through, as in dreams, etc]

Five years after graduating from the University of Vienna medical school, Freud in 1886, married Martha Bernays whose paternal grandfather, Isaac Bernays, had been the Chief Rabbi of Hamburg,

Germany. Because civil marriages were not recognized in

Austria, they, despite Freud's professed atheism, had a Jewish wedding. According to Dr, Max Schur, Freud got engaged to Martha on the 17th of the month because in Hebrew the letters of the word "good" add up to 17. Their first home was an apartment in a building constructed on the site of the ill-fated Ringtheatre. Four hundred forty-nine persons, most if not all Jewish, burned to death. Commissioned by Emperor Franz Joseph, the rent was used to provide for their orphaned children. It was commonly known as the House of Atonement. (Suhnhaus)

Ten years later, after Jakob passed away at age 81 on October 23, 1896, Freud, feeling uprooted, began to study himself in depth, mainly by interpreting his dreams. The following year (1897) several months into his detailed self-analysis, Freud made a discovery about his childhood that revolutionized his soul--he is a Cain, a brother-killer

. . . I welcomed my one-year-younger brother (who died within a few months) with ill wishes and real infantile jealousy, and . . . his death left the germ of guilt in me. (Letter to Wilhelm Flieas 3 October 1897; in Bonaparte et al,1954, 219.)

Tormented by guilt, Freud, to atone, for "murdering" his infant brother Julius, secretly resolved to make the world a better place for future Juliuses (and Sarahs) , an enlightened secular world, a socially just world grounded in reason, one in which anti-Semitism is unknown.

And that same year, 1897, he not only comes up with the Oedipus complex but also a dazzling derivative: the God-idea stems from the Father complex. That is to say, God the Father is a mere projection out on to the universe of the young or oedipal boy's idealized perception of his own father. With this godsend—or God-send—Freud would cut the ground out from under religion, and, thereby, deliver, for once and for all, the seed of Abraham: no God,, no Christianity, no miserable anti-Semitism. True, there would be no Judaism, but at long last the seed of Abraham would be delivered from anti-Semitism, Once and for all.

In his last major assault on religion, *Moses and Monotheism*—it was completed in London late 1938—Freud, at long last, reveals his explanation for that perpetual scourge, anti-Semitism.

The [Christians] have not got over a grudge against the new religion which was imposed on them; but they have

displaced the grudge on to the source from which Christianity reached them. The fact that the Gospels tell a story which is set among Jews, and in fact deals only with Jews, has made this displacement easy for them. Their hatred of Jews is at bottom a hatred of Christians ... (Freud, 1939, pp. 91–2).

In other words, the good Christian, not possessing the moral courage to acknowledge his hatred for his religion which obliges him to renounce his aggressive and illicit sexual impulses, displaces this disavowed hatred on to the people who had made his life miserable by shackling him with his chains, the Jews. Accordingly, because Christianity and anti-Semitism go hand in hand—are inextricably bound-- Judaism must be sacrificed. To Freud, there is no alternative.

He keeps God's humble beginnings under wraps, biding his time until he receives recognition, until he becomes an authority, if not the authority, on so-called civilized man. If he unveiled his mighty weapon prematurely, then his creation, psychoanalysis, would be perceived as a Jewish national affair-- that is, not as an objective discipline, not as a science, but, rather, as a means to deliver the Jews from anti-Semitism.

And he could kiss goodbye his ticket to redemption, his Promised Land. Accordingly, secrecy is essential.

In Europe, the noose round the Jews was tightening. On December 22 1894, Captain Alfred Dreyfus, an Alsatian Jew on the French General Staff, was found guilty of the fraudulent charge of treason, selling military secrets to Germany and sentenced to life imprisonment on Devil's Island off the coast of French Guiana.{South America]

Two weeks later, Freud read in the *Neue Freie Presse*, Herzl's reporting of Dreyfus' degradation in Paris at the courtyard of the *Ecole Militaire* (Saturday January 5, 1895): As Dreyfus cried out, "I swear and declare that you are degrading an innocent man. Viva la France," the blood-thirsty-mob gathered outside shouting, "*A la Morte les Juifs*" "Death to the Jews."

That July, four months later, Herzl penned the following to the Chief Rabbi of Vienna, Moritz Guedemann:

I have been watching [the anti-Semitic] movement in Austria and elsewhere with the closest attention. These are as yet mere rehearsals. Much worse is to come" (Pawel, 1989, 242)

The militant anti-Jewish violence, especially in the land of the Declaration of the Rights of Man, portends for Freud, as it did for Herzl, the resurfacing of virulent anti-Semitism throughout Christendom--each and every Jew a potential Dreyfus.

In 1897, two years later, April 8th, Good Friday, Emperor Franz Josef will reluctantly confirm "I decide who is a Jew," Herr Doktor Karl Lueger. as mayor of Vienna, Europe's most anti-Semitic city,. The ever popular Lueger, whom Hitler will praise in Mein Kampf, was the first politician ever elected on an anti-Semitic platform, that of the Christian Social Party (Lewis, 1986, 95-6). [According to George E. Berkeley (1988), "once in a parliamentary speech [Lueger] repeated without a hint of disapproval [a suggestion by a member Parliament of sending all of [Austria's] Jews out on a ship to drown.

Mark Twain, referring to members of Parliament, whom he had seen in action in late 1897, observed: "They are religious men, they are earnest, sincere, devout, and they hate the Jews.]"

The resurgence of French antisemitism vis-a-vis Dreyfus's court-marital in December 1894 was a firecracker compared to the virulent

antisemitism set off by the publication of "J'accuse!" on 13 January 1898. Printed in a special 300,000 edition of the liberal newspaper L'Aurore, Emile Zola's open letter to the President of the Republic accused specific members of the French General Staff of covering up "one of the greatest crimes of the century," their railroading of the Jewish captain.

And ,one year later, 1899, the ages-old ritual murder libel resurfaced in Czechoslovakia. Leopold Hilsner, a young Jewish shoemaker's assistant was sentenced to death for allegedly killing a 19-year-old Christian girl to bake with her blood the Passover matzos.

Now, before setting others free from their religious chains, so that he could get on with his secret messianic ambition, Freud would set himself free from the yoke of the Law, from Judaism's hold and become his own person.

Which brings us to Freud's Rome phobia:

. . . there is plenty of evidence that the fulfillment of this great wish [to visit Rome] was opposed by some mysterious taboo which made [Freud] doubt if the wish could ever be realized.

—Ernest Jones, Sigmund Freud's official biographer .

On December 3, 1897, at the close of the year that he had secretly resolved to deliver his people from anti-Semitism, he will write his confidant, Wilhelm Fliess:

I dreamt I was in Rome . . . Incidentally my longing for Rome is deeply neurotic. It is connected with my schoolboy hero-worship of the Semitic Hannibal, and this year in fact I did not reach Rome any more than he did from Lake Trasimeno. Since I have been studying the unconscious, I have become so interesting to myself. It is a pity that one always keeps ones' mouth shut about the most intimate things
 _____["The best that you know you must not tell to the boys".]

In this guarded letter to Wilhelm Fliess, Freud writes, "Since I have been studying the unconscious . . ."--not "my unconscious." What he is alluding to is universal, pertaining not just to himself but to humankind in general. And armed with "the best" that he knows, his secret theoretical knowledge regarding the humble or Oedipal beginnings of God the Father, Freud would annihilate religion and, thereby, eliminate anti-

Semitism. Unlike Hannibal who never entered Rome, not only would this modern Semitic avenger enter Rome. Freud would eventually crush the Romans, the new Romans, the Roman Catholic Church, the breeding ground for anti-Semites like the Christian thug who had humiliated his father in his birthplace, Freiberg..

With four years of detailed self-analysis behind him, already 45, and fearing that "51 years [is] the limit of [his] life." Freud at long last entered the Eternal City, on September 2, 1901. Three days later, Thursday, September 5th ,1901, he crossed the threshold of the Church of St. Peter in Chains, and took his stand before the world's greatest representation of Yahweh's Lawgiver, Michelangelo's Moses.

Now, at the time Freud still holds to the cathartic method of cure or treatment for neuroses:

. . . [we] lead the patient's attention back from his symptom to the scene in which and through which that

symptom arose; and having thus located the scene, we remove the symptom by bringing about, during the reproduction of the traumatic scene, a subsequent correction of the psychical [mental] course of events which took place at the time. (Freud, 1896, 193).

In other words, when a patient in the relative safety of the psychoanalyst's office relives a traumatic event, there is a purging of the emotions which sustain the neurotic symptom which arose from that event; hence, the symptom collapses. Freud's neurotic symptom is submission to the Will of the Father, be the father Jakob Freud, Moses or Jehovah. And because the situation before Michelangelo's Moses would be reminiscent of his oedipal days when he wanted to kill his father to possess his mother, Freud who is secretly bent on killing Moses (by destroying the Law) in order to possess Mother Earth understands that there would be uprushes of feelings and attitudes from his childhood concerning his father, Jakob. It is essential that they not overpower him, that he stay in control as these resurface, especially the parricidal rage and the terror while awaiting the anticipated retribution, i. e., castration.

Because he loved his father, Freud understands that guilt or filial piety could sabotage his intention to destroy the Law and supplant Moses, both as Lawgiver (“Know Thyself!”) and as deliverer of the Jews. Moreover, not having surmounted his belief in what he will call “the Bible Story,” Freud (1925, 28), his professed atheism notwithstanding,, fears Jehovah and His terrible Justice or vengeance, especially that his little ones, his three boys and three girls, will suffer, pay for their father's rebellion. When he was a boy, Freud, dreading Jakob's retribution, abandoned his ambition to kill his grey-haired father, Jakob, in order to take possession of his mother, Amalia; four decades later, would Freud, dreading Yahweh's retribution, abandon his ambition to kill his father Moses in order to take possession of Mother Earth? Would he risk Yahweh's avenging Himself upon his little ones, and unto “the third and the fourth generation “? (Exodus 20:5). The death of one child, his brother Julius, is already on his hands--or so Freud believed despite his better judgement.

Like Janus, the two-headed Roman guardian of the threshold, Freud must be ever vigilant or he'd never resolve his father problem, never be his own person, never govern his own life, forever be bound to the Law. One momentary lapse, and he could kiss goodbye the realization of his Promised Land .

In his 1914 essay, "The Moses of Michelangelo," which at his insistence was initially published anonymously, Freud will confess, "no other piece of statuary has ever made a stronger impression on me than this [Moses]" (213). And, , it is for good reason that the statue impresses him so. For The world's Michelangelo's tablet-bearing 8-ft , 4-inch bull-horned Moses is more than a mere prop for Freud to set himself free from bondage to the Law--much more. For when it comes to his great secret ambition, Freud is superstitious:

. . . My own superstition has its roots in suppressed ambition (immortality) ..

[Freud's jottings, for his eyes only, in his interleaved copy of

the 1904 edition of The Psychopathology of Everyday Life (Freud, 1901,[1904], 260, ed. n.)

Because 'killing' the Biblical Moses (by destroying the Law) and supplanting him, both as the new moral educator of humankind and as deliverer of his defenseless people, guarantees Freud immortality, the statue so excites Freud's superstitious tendencies that it is Freud's personal totem, that is, Moses himself (or the shade of Moses). In this regard, consider the following from Freud's 1914 anonymously published essay, "The Moses of Michelangelo":

I can recollect my own disillusionment when, during my first visits to San Pietro in Vincoli [St. Peter in Chains], I used to sit down in front of the statue in the expectation that I should now see how it would start up on its raised foot, dash the Tables of the Law to the ground and let fly its wrath... (Freud, 1914, 220.)

Feeding Freud's 'totem' superstition is his Roman Catholic sensibility (thanks to his faithful Czech nanny): If bread, a

Communion Wafer, is Jesus, what's to keep stone, Michelangelo's magnificent Moses, from being Moses? Here it is worth noting that when Freud was growing up in the small Catholic Moravian town of Freiberg, where he learned that symbols (Wine and Wafer) can be what they represent (the Blood and Body of Jesus), a statue inspired by Michelangelo's Moses was stationed in its town square: this imposing Israelite writes on a tablet. At age four, when his family moved to Vienna, so did, apparently, that tablet-bearing marble figure -- in the form of the large plaster copy of Michelangelo's Moses in the museum of the Vienna Academy of Fine Arts. Accordingly it is reasonable to assume: Freud's visits to that pale replica probably followed one another more closely as his dreaded encounter with, Moses/Moses, drew nearer.

When the Bible was translated into Greek, the Hebrew word for "rays of lights" was mistranslated as horns; In the fourth century, this error was carried over into the Vulgate, the Latin version of the Scriptures. Thus, the dreaded retributive castration and the terrible supernatural radiance of Moses (transferred from Jehovah onto Moses on Mt. Sinai) were both evoked or called up by one and the same feature of the statue: Moses' crown of horns. And unlike at the foot of Mt. Sinai, in

the gloomy church Jehovah's Messenger has no veil has covering his terrible radiance:

And when AARON and all the children of Israel saw Moses, behold the skin of his face shone; and they were afraid to come nigh him...

And tiil Moses had done speaking with them, he put a veil on his face.

Having had signs of heart trouble dating from 1893, Freud, while readying himself, probably understood that under the strain he could suffer a fatal heart attack in the church. [According to Dr. Max Schur.(1972, p. 62), who was his personal physician from 1928 until his death in 1939, Freud in 1894 had "suffered an organic myocardial lesion."]

And if his heart were to give out, it would leave his wife, Martha, and their six little ones destitute. And what if he were to suffer a Breakdown, have a psychotic break? To have such a great ambition and to believe that he could pull it off, maybe this big dreamer is already a meschugganah lunatic, just another messianic

pretender, one more deluded messiah of the Jews who comes on the scene during times of especial misery.

Now, during those four years of preparation (1897-1901) Freud was readying himself not only for his dreaded face-off with *Moses/Moses*—and who really can be prepared for Moses?—he also was readying himself for the stirring up or breaking through in the Seat of Catholicism of his Roman Catholic sensibility, which was instilled in by his faithful nanny.

And because he intends to destroy Christianity as well as Judaism, Freud not only dreaded Jehovah's Justice, but also Christ's Justice at the Last Judgment, eternal damnation.

Moreover, because he ultimately strived for his own redemption, Freud understands full well that his Catholic tendencies, stimulated or stirred up by the Eternal City's powerful works of Christian art, could so overwhelm him in the center of Christendom that he would not be able to resist the temptation to acknowledge Christ as his Savior: by the simple act of bending the knee he'd be absolved of his having played Cain to Julius's Abel. --Remember it is redemption, self-redemption, that this haunted Cain is ultimately striving for. And

conversion also holds out the possibility of reuniting in Paradise with baby Julius.

Accordingly, Freud not only *feared* that in the seat of Catholicism that he'd be unable to resist acknowledging Christ, but also *wished* that, overwhelmed, he'd acknowledge Christ as his Redeemer. For, again, conversion to Catholicism promised this haunted Cain redemption—His anguish over Julius's death would be behind him forever. And he would be coming home, home to his nanny, home to Jesus Christ whose blood cleanseth us from *all* sin, That is, Rome could be Freud's road to Damascus: as with St. Paul, instantaneous conversion. His faithful nanny had left her mark.

Now, in the Eternal *City* were Freud to prevail over the temptation to acknowledge Christ as his savior he'd exorcise his "Catholic head"—or so he believes. And, in this regard, he expects that his greatest test or trial would be in the Sistine Chapel with its powerful works of religious art—especially, Michelangelo's huge, over 2,100 square foot incense-blackened *Last Judgment* on the Chapel's altar wall.

But what if his brilliant revelation about how God the father came to bels itself, what he'll broadcast God to be, a hollow

wishfulfilment? That is to say because it promises so much, this brilliant revelation must be, as scientific construct, suspect.. And this, self-aware as he is, Freud understands full well. Just consider what what his brilliant revelation promises: the eradication of that perpetual scourge, anti-Semitism; self-redemption; the exacting of vengeance, that is, the destruction of that seed-bed for good Christians like the thug trash who had humiliated his beloved papa, the Roman Catholic Church; and eternal fame, for the realization of his Promised Land would leave him in possession of the field— Moses, Jesus, and now the latest comer, the new moral authority, the new Moses, Sigmund Freud, “who,” to quote Ernest Jones, “could on occasion create a formidable impression with a stern and somewhat scowling glance,”

Still, summoning courage, Freud at long last entered the Eternal City on September 2, 1901. Three days later, on Thursday, the fifth, he crossed the threshold of the Church of St. Peter in Chains, and took his stand before *Moses/Moses*. Fourteen days later, on September 19, Freud (1985, p. 449) will write Wilhelm Fliess: “Rome . . . was a high point of my life.”

Actually, it was a turning point – both for Freud and psychoanalysis. Because he prevailed, wasn't overwhelmed

during his face-off with Moses/Moses, Freud was transformed into an exceptional being, possessing the divine and terrible radiance of the biblical Moses (or so his superstitious side believed). And, in no time not only do disciples gather around him but, transference, which he had seen as a nuisance--as something to be gotten out of the way-- becomes the key instrument of analysis. The first mention of crucial significance of transference is in Freud's 1905 Postscript to Fragments of a Case of Hysteria:

...it is only after the transference has been resolved that a patient arrives at a sense of conviction of the validity of the connections which have been constructed during the analysis.

He will never reveal what alerted to transference's great significance nor for that matter does the father of psychoanalysis reveal when, in order to isolate the transference, and, thereby, make the analysand or patient aware of what is repressed, Freud had come up with the so-called analytic incognito, a silent blank screen, a shadowy images upon whom patients can unwittingly throw—transfer their oedipal feelings and attitudes:

(From 1912 “Recommendations to Physicians Practising Psycho-Analysis.”)

The doctor should be opaque to his patients and, like a mirror, show them nothing but what is shown to him.

In other words, the analyst is to be like a statue. Yes, secretly he modeled himself after his mute, stone-faced co-therapist, the Moses of Michelangelo.

So, but for his having summoned courage and faced Moses, analysis wouldn't have moved beyond catharsis to transference, as the major instrument of psychoanalysis. Which raises a question, But for Freud's having overcome his Rome phobia in September 1901, would there today be a psychoanalytic movement, let alone one that's international in scope?

As far as I know, Freud never gave an account of his experience in the Vatican. But from the following, penned to Wilhelm Fliess after return to Vienna, it's clear that Freud had resisted, prevailed over, his aroused or 'broken through' Roman Catholic tendencies:

Dear Wilhelm, I should write to you about Rome now....I found it difficult to tolerate the lie concerning man's

redemption, which raises its head to high heaven—for I could not cast off the thought of my own misery and all the other misery that I know of.

in *The Jewish State* Herzl called that scourge, anti-Semitism “the misery of the Jews” or *Judennot*

Seven years later, on April 15, 1908, fifty years to day of Julius Freud’s death, the six-year-old Psychological Wednesday Society is re-named—on Freud’s carried motion—the Vienna Psychoanalytic Society (Nunberg and Federn, 1906–1908, p. 373); in this manner, Freud secretly dedicates to the memory of Julius the psychoanalytic movement which, if all goes according to plan, would institute his, their, Promised Land, an enlightened brotherlyworld in which anti-Semitism is unknown

Five years later, after the final break with Carl Jung (his Christian Joshua), Freud at Berggasse 19, on the afternoon of Sunday, the 25th of May 1913, hands each of his five favorite adherents an ancient stone engraved with a scene from classical antiquity to be mounted into a gold ring like his. In the Jewish calendar this date is the eighteenth of Iyar or *Lag B’Omer*, the feast day marking the end of a plague which was

killing students of Rabbi Akiba Ben Joseph. It was Rabbi Akiba who gave Bar Kochba—famous for his near-successful Second Century revolt against the Romans—his name, which means “Son of a Star”—as in “There shall come a Star out of Jacob “ ... Calling itself the Committee, this community of elect, under Freud’s leadership, works behind the scenes, policing, directing and protecting the psychoanalytic movement. Gracing Freud’s ancient stone is the head of Jupiter, who had ordered the legendary Trojan hero Aeneas, who too, in Italy, had entered the perilous underworld to save his wandering, homeless people.

[In Sigmund Freud's Mission (1959), Erich Fromm (1900-1980) commented on the Committee and on the psychoanalytic movement's political character :

What a strange phenomenon, this psychoanalytic movement! . . . Is there any other case of a therapy or a scientific theory transforming itself into a movement, centrally directed by a committee, with purges of deviant members, with local organizations in international superorganization?

No therapy in the field of medicine was ever

transformed into such a movement. . . .Why this unique role of the psychoanalytic movement?. . . [Freud] wanted to transform the world. Under the disguise of a therapist and a scientist he was one of the great world reformers of the beginning 20th century. (In Bettelheim, 1989, 51-2)]

Twenty-five years after establishing the Committee, in exile in London, his Job-like cancerous sores ravaging his mouth and jaw, Freud pens the last sentence of *Moses and Monotheism* on Sunday, July 17, 1938, or the civil date of the fast of the Seventeenth of Tammuz, a day of mourning in memory of both the Babylonian breach (586 B.C.E.) and the Roman breach (70 C.E.) of the walls of Jerusalem, which, three weeks later, on the Ninth of Av (Tisha b'Av), resulted in Nebuchadnezzar destroying the First and Titus the Second Temples, respectively. And with this his last major attack on religion, Freud intends, ultimately, to destroy the 'stone' fortress of the Jews, the Torah—and, thereby, to paraphrase the famous lament of the Babylonian exile, “rase [Christendom] . . . even to the foundation.”

On October 31 Freud wrote to following to Charles Singer, a professor of the history of science, regarding Moses and Monotheism then at the printers, October 31, 1938.)

It can be called an attack on religion only in so far as any scientific investigation of religious belief presupposes disbelief. Neither in my private life nor in my writings have I ever made a secret of my being an out-and-out unbeliever.

Anyone considering the book from this point of view will have to admit it is only Jewry and not Christianity which has reason to feel offended by its conclusions. For only a few incidental remarks which say nothing that hasn't been said before, allude to Christianity. At most one can quote the old adage "Caught together, hanged together!"

Exactly! "Caught together, hanged together!" Mose and Jesus, Judaism and Christianity.

One year later, on Thursday, September 21st, 1939, this weary, relentless, and unknown fighter for the human rights of his people and wasting away from cancer of the mouth and jaw . . . tells his friend and physician, Dr. Max Schur, the time has come. Now, it's nothing but torture and makes no sense any more " ON September 21st, Dr Schur administered the first of three injections of morphine. Freud died two days later, Saturday, September 23rd, at 3 A.M. In the Jewish Calendar, that fateful *Shabbos* is the Tenth Day of *Tishri*, which is the

anniversary of Moses' descent from Mt. Sinai with the Tablets of the Law. That is, the day the Israelites received the Law.

Defiant to the very end, and stuck with both his Jewish and Roman Catholic sensibilities, Freud, against Jewish tradition, had himself cremated.

END

